

CHARLES J. McCURDY,
President of the Senate.
June 27, 1848. CLARK BISSELL

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of the State House, Hartford, will take
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NESTOCK'S VERMIFUGE.

REMEDY FOR WORMS.

NESTOCK'S VERMIFUGE.</p

CHRISTIAN SECRETARY

Christian Secretary.

HARTFORD, FRIDAY, AUGUST 25, 1842.

Avoid the Appearance of Evil.

Christianity does not simply lay down rules for our conduct in given cases, but broad and comprehensive principles, which command themselves to every man's conscience, and, if attended to, will safely guide him through the many difficult passes in the journey of life. Christianity would take up its abode in the heart, and mould that to truth and righteousness. Hence we are not here to evade the force of the obligations which it imposes, by hair-splitting distinctions or technical phrases, as men are sometimes inclined to do in matters pertaining to civil law; such pleas are not to be admitted here.

Cases often occur in which it is impossible for one to satisfy himself of the propriety or impropriety of doing something by appealing to right or wrong in the abstract. It may be perhaps indifferent so far as he is concerned, whether he do it or abstain from doing it. In such a case, despairing of settling the matter by the letter of the law, he must consider the apostle's direction, and "avoid even the appearance of evil." He must look at the influence his course of action is likely to exert on his neighbor. If, while he can see nothing wrong in it himself, his neighbor will, his duty is plain. He is not to do it, if he would avoid the appearance of evil.

A question once arose in the church at Corinth, "concerning the eating of those things that are offered in sacrifice unto idols;" and it was referred to the apostle. Now the Christians at Corinth in eating meat offered unto idols, would not consider themselves sanctioning idol worship. With them "an idol was nothing;" "there was none other God but one." Perhaps before them was an image of Jupiter. But what was that to them? A mere block of wood or stone, which they neither regarded nor worshipped. The devotees of idolatry by eating the meat offered in sacrifice unto idols believed that they were paying these gods homage. But not so the Christians. They knew no difference between this meat and any other. They with the apostle could say, "to us there is one God, the Father, of whom are all things, and we in him." Now ought they to abstain from these meats? If they regarded only themselves, plainly not. But how was it with reference to their influence on others? Though "meat commend us not to God; for neither if we eat are we the better; neither if we eat not, are we the worse;" yet the apostle warns them to "take heed lest this liberty become a stumbling-block to them that are weak"—What then should they do? The answer is plain. *If others* would construe their conduct into an acknowledgment of the claims of the idol temple, they must not eat of the meat. Let no man seek his own, but every man another's wealth," or good. This is the doctrine of the New Testament; and he who refuses to bow to the spirit of the apostle's resolution, "wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," rejects one of the most important doctrines of the gospel. He refuses to "avoid the appearance of evil." He may throw a stumbling-block in the way of another's piety, and at last feel the force of the Saviour's declaration, "it were better for that man that a millstone were hanged about his neck, and he drowned in the depths of the sea."

We assume it, therefore, as a well-established maxim, that Christianity requires us to abstain from things lawful in themselves, if by not doing so, we shall encourage others to do what is sinful. Take a case or two. A Christian brother sometimes attends the theatre. He goes only occasionally; and that when some fine play, to be acted, and some celebrated actor is to appear. He wants a little relaxation. It will be a fine intellectual treat. He associates with none of the low or vicious; he pursues his business as usual when he returns home. Why then censure him for visiting such a place? Such, in substance is his plea. Now supposing we allow all this; grant that it does no injury to *him*; is he sure, can he be sure that he has done right? Here is his neighbor who is inclining to dissipation. He is a constant visitor of the theatre; he associates with the vile; neglects his business; indulges his passions, and is fast sinking into the chambers of death and misery. Some one goes to him—represents him for his course—prays him to abandon it,—tells him of its sinfulness, and points out its direful consequences. How does he defend himself? Cannot our readers anticipate that he will refer to Mr. Such-a-one, an exemplary man, a good Christian, if there ever was one in the world, who sometimes visits the theatre, and surely there can be nothing wrong in it! Thus he will screen himself; and who can reach him with the truth? Has not a Christian forgotten that "none of us liveth to himself?"

It is easy to apply this principle to a multitude of cases; but this we shall leave our readers to do at their leisure. We have only to add that they will never attain to "the stature of a perfect man in Christ Jesus;" they never will gain the eminence in piety of Paul and the primitive church, until this vital principle is engraven in the tablet of the heart, and made a rule of life.

Domestic Missionary Information.

It has been suggested as desirable that a summary of the results of our Domestic Missionary operations in this State for the last three or four years, should be published in some form, for the information of the churches. The following brief statement is therefore presented. Perhaps its publication in the columns of the Secretary will be sufficient.

It is now a little over four years since our present system of Domestic Missionary effort was commenced, and only about two years that more than one missionary has been employed in the service of the Board. As the most palpable and prominent result of these labors, the following new churches have been constituted: One at Cornwall, now numbering 101 members; one at Brookfield, 14 members; one at Pleasant Valley, 27 members; one at Wilkinson, 41 members; one at Pompey Hollow in Ashford, (which, though not established directly through the agency of our missionaries, as the other named, yet received most important assistance from them in its commencement,) 73 members; and one at Humphreysville, 20 members.

The first four of these churches mainly through the judicious and persevering efforts of our missionaries, are provided with substantial houses of worship, and now enjoy the services of set-

led pastors. The fifth has a meeting house advancing towards completion, and a pastor who was laboring among them previous to the organization of the church. The sixth is yet in its infancy, and meets for worship in a convenient hall which has been engaged for three years. This church occupies a peculiarly important position, and under the care and labor of a faithful pastor, is gradually rising in strength and influence. With the divine blessing, there is reason to believe that this "smallest" is destined to become "a strong nation."

A band of brethren and sisters has been gathered in Collinsville, where preaching has been maintained for two years past, with a gradually increasing congregation, though no formal organization of a church has yet taken place. Several churches have also been constituted and aided in various ways, and in one or two instances re-modelled, and established upon better principles, if not "better promises" than before. Quite a number of feeble churches, moreover, have been assisted in maintaining preaching, and some of them have now become efficient bodies, no longer requiring aid from the funds of the Convention.

The number of conversions which have occurred in connection with all these labors, we cannot state. Very pleasant revivals of religion have been enjoyed in at least four of the new churches above named, and in other sections, many souls have been enabled to "rejoice in hope," through the instrumentality of our Domestic Missions.

These results certainly afford much occasion for gratitude and encouragement. The Board and their missionaries are still endeavoring to prosecute the work assigned them with the best wisdom and ability they possess, humbly looking for the blessing of God, and the prompt and liberal co-operation of the churches. We affectionately ask our brethren throughout the State to pray earnestly for the former, and be sure and furnish the latter.

The Convention, at its recent session, authorized the Board to attempt the raising of eighteen hundred dollars for Domestic Missions the present year, instead of fifteen hundred as before. We have, however, made only a few alterations in the former apportionment list, as the basis of our action for the current year; but we hope that these churches which can consistently add one fifth (or more) to their last year's contribution, will not fail to do it, and that the Treasurer will receive a good share of the funds for this object before the first of October.

E. CUSHMAN, Secy. of the Board.
August, 1842.

The Cholera.

Among the items of intelligence received by the Cambrian we noticed the following very brief one: "The cholera has made its appearance at Berlin." This mysterious pestilence made its appearance in Russia several months since, but during the cold season its progress was slow and the cases of mortality less in proportion than usually attends this disease; but as the warm weather approached it assumed its usual virulence, and spread with frightful rapidity at Moscow and St. Petersburg. From St. Petersburg its course as it was in 1831-2, was South West. It was raging at Moscow in the early part of June; at St. Petersburg June 24th, and the Prussian State Gazette announced that it had reached Bucarest on the 27th of June, when it was raging so virulently that the courts of justice were closed for an indefinite period. It is now announced at Berlin, and from its course thus far, there is reason to apprehend that it may continue on its track till it again reaches the United States.

The following brief history of the ravages and course of this disease we find in the *Living Age*, dedicated to the *Britannia*, of July 8. The extracts are from a sermon preached by Dr. Croly, of London, at a request made by the Bishop of London, in a Pastoral Letter relative to the approach of the cholera.

"We have no proof of the existence of the Asiatic cholera earlier than the year 1817. There had been vague recollections of an epidemic which burst out in the midst of an assemblage of pilgrims in Central India, about the year 1772, destroying thousands, and scattering the rest; but it may have been the plague. Our first exact knowledge of the cholera was in the disease which traversed England fifteen years ago.

Mr. Calhoun explained that he used no menage. He spoke of his own position.

Mr. Benton, of Missouri, recapitulated the history of the country on this point, from the time of Aaron Burr's conspiracy, and said, "All this talk about a dissolution of the Union gave him no concern. He would (he said) think that a man who might bring brick, mortar, and trowel, to dam up the mighty Mississippi, had commenced a feasible and wise enterprise in comparison with the project of that man who might undertake to run a dividing line between the States of this Union. All this talk of disunion was idle. It was like

"A tale told by an idiot, Full of sound and fury, signifying nothing."

No influence had these menaces on him. A key dropped into the broad Atlantic would, as it had been said, produce a disturbance that would be felt in the seas of China. Just as little did this talk of disunion ruffle him. Thus, he said, would end the chapter number two.

It was after this debate, of which the above is but a mere outline, that the Senate receded from its former position, and adopted the House bill with the provision of the ordinance of 1787 attached. It came to the South to say that they yielded all that was contended for by the North. However obnoxious to them the Oregon bill might have been, for the sake of peace they yielded all, and assisted by their votes in establishing a government in Oregon with a proviso attached, prohibiting slavery in the territory forever.

Mr. Calhoun and his satellites may prate about a dissolution of the Union as much as they please, but it will produce no other effect than to excite a smile on the part of those whom he designs to frighten. The truth is, the Southern States cannot afford to dissolve the Union; for they would be the principal sufferers by the operation. The slave owner knows, in the event of a dissolution, that he could not hold slaves within a hundred miles of the line dividing the two nations, for they would be pretty sure to escape to the free country which would refuse to give them up. In districts farther South, where the slave population is more dense, the white citizens, deprived of the aid of the North, would be left to the mercy of their slaves. Insurrections would follow a division of the Union, and perhaps end in the subversion of the white population. This is understood at the South, and sensible, sober-minded men there will be found among the very last to advocate a separation.

"Its destruction of life must have been immense. It has extended through half a generation—Where it was neither resisted by medical science, nor mitigated by sanitary precautions, it was even more suddenly fatal than the plague. It killed at the instant.

"If, even in the civilization of England, it destroyed twenty thousand lives; and destroyed the same number in Paris alone; what must have been its massacre in the obscure and helpless bar-

bations of the east and south—in the tainted holes, the mephitic swamps, and the marshy shores of vast regions, without government, preceation, or provision, without medical science or religious charity, or even rational alarm? The death must have been incalculable."

Dissolution of the Union.

The stale old theme of a dissolution of the Union was revived near the close of the late session of Congress during the debate on the Oregon bill. Mr. Calhoun, who has ever been the leader in raising this cry, who ought to have learned wisdom from his signal failure in his notorious *Nullification* project, was foremost in the cry of dissolution in the late debate. In the published report of the debate, we find the following remarks credited to him:

Mr. Calhoun expressed his apprehension that there was a fixed majority in the Senate and in the House opposed to any further trial at conciliation. Still he hoped the Senate would preserve a correct position, and vote for the appointment of a committee of conference. He might say, without any self flattery, that he had all along foreseen this result.

Let those who opposed the views of the South lay their cause before the country and defend it as they could. The great strife between the North and the South is ended. The North is determined to exclude the property of the slaveholder, and, of course, the slaveholder himself, from its territory. On this point there seems to be no division in the North. In the South, he regretted to say, there was some division of sentiment. The effect of this determination of the North was to convert all the Southern population into slaves; and he would never consent to entail this disgrace on his posterity. He denounced any Southern man who would not take the same course. Gentlemen were greatly mistaken if they supposed the Presidential question in the South would override this more important one. *The separation of the North and the South is completed.* The South has now a most solemn obligation to perform—to herself—to the constitution—to the Union. She is bound to come to a decision not to permit this to go on further, but to show that, dearly as she prizes the Union, there are questions which she regards as of greater importance than the Union. She is bound to fulfill her obligations as she may best understand them. This is not a question of territorial government, but a question involving the continuance of Christ's cause. "My Father is greater than I." Would he have said thus if he had been but man? What presumption and folly and how singular it would appear for any one of us to say, in reference to Almighty God, "My Father is greater than I." Christ's calling himself "the Son of Man," is also evidence of his Divinity. 7. Christ's relation to the world. If he were only human, how presumptuous to declare, "I am the Light of the world," "I am the Way, and the Truth, and the Life." 8. Christ assumes his own sinlessness. "Which of you convinceth me of sin?" 9. We want Jesus as the Divine. We feel this. 10. The holy formula of baptism—the Father and the Son, and the Holy Ghost. This Dr. B. deemed one of the strongest proofs of the Divinity of Christ. He thought the Unitarian might see an incongruity in that formula if he were to substitute the word *carpenter* for that of *Son*.

At this point the preacher proceeded to notice the prevalent views of the doctrine of the Trinity, as held by orthodox Christians. He discussed the idea of three persons in one God. "This cannot be," said he; "it is a partnership, not a unity." "And if," he added, "we say there are three sets of Divine attributes inhering in one substance, we invent a monster." Neither are the three persons equal. Christ was "sent," "begotten." Those who hold the idea of three persons are like the later Unitarians, in making such distinctions in the Godhead. There is not a metaphysical Trinity.

Dr. B. then inquired, How shall we resolve the question of a Trinity with Unity? Assuming the unity of God, he could not reveal himself without a Trinity.

I let us first consider God as existing in himself, as unrevealed; then we shall better know how he is revealed. God unrevealed is a Spirit in himself. Thus, or as such, he cannot be revealed. He simply is. He don't reason, nor remember, nor think, nor have emotion, for these would imply some want of knowledge, &c. Such is God, the Absolute. Unrevealed.

When God is revealed, it cannot be as the Absolute, but by media; and, as there are no infinite media, he must appear in the finite. God must in this way distribute himself. In this there will be contradictions, from the nature of the case.

2. We, being finite, can never come into the knowledge of God only as he is revealed to us in finite forms, adapted to our nature and wants. So by such revelations—by action and reaction, we come to know God. These are relatives to conduct us up to the absolute Being.

3. When God is revealed, he will not be clear of mystery. If we could discover the boundaries of God, if we could know him by cognition, he would be God no longer, because he is incomprehensible.

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11. The process by which God is revealed. It is a capacity in him for self-expression. He can reveal himself. This is the Logos. In creating worlds he reveals himself. This is his first revelation. God having thus revealed himself, he would then reveal himself in the human—in Christ—in the Trinity.

12. The Divine is thus made known to the human. The incarnation of Deity is superior to his revelation in nature. But an objection has been raised, that man is limited, and hence God could not appear in the human. So are his works limited, and yet he revealed himself in them. God may act through a finite without being measured by it—but Christ obeys, and hence, say some, he cannot be the Divine. Such objections have no weight.

God is able to incarnate himself, and tells us he has done it, and for what purpose. What fully for Abraham, when visited by angels at his tent, to overcome him in his blindness, and to teach him to trust in the promises of God.

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Christians of the east and south—in the tainted holes, the mephitic swamps, and the marshy shores of vast regions, without government, preceation, or provision, without medical science or religious charity, or even rational alarm? The death must have been incalculable."

Three Persons, if we please so to call them, may as

said represent God as a tree, or any thing else.—Are the three Persons eternal? The Logos is eternal; and for ought we know, the relation denoted by the three may eternally exist, or God might thus forever manifest himself, unless we might led to think otherwise from a passage of Paul,—

"Then shall the Son also himself be subject unto him," &c.

In conclusion: What an outlay has God made to reveal himself, to make known his goodness and love to sinful men, and to draw us to himself!

The above is only a brief outline of a discourse which occupied nearly two hours in its delivery, and which throughout was listened to with profound attention. Different opinions will prevail in regard to the truth of its sentiments. They will doubtless provoke considerable discussion and opposition.

A social meeting of the Alumni and friends was held on Wednesday morning under a large tent in front of the Library Building. His Honor, C. J. McCurdy, presided. The obituary list for the past year, containing many names, and among them an unusual number distinguished in the varied professions, was listened to with mournful interest. Spirited addresses, and pithy speeches were made by Rev. Dr. Hewitt, Judge Jessup, of Pa., Dr. Pierce, of Brookline, Ms., John Van Buren, Dr. Lyman Beecher, and others. At 11 o'clock the procession formed and moved to the North church, where an eloquent and instructive Oration was delivered by Rev. Dr. Bacon, of this city. His theme was—"Christianity as an Element of Power in History."

The Theological Commencement was held on Wednesday afternoon in the Center church. The performances were interesting and creditable to those who took part in them. Only nine graduated, the smallest class for many years.

In the evening, the Oration before the Phi Beta Kappa was pronounced by Prof. Haddock, of Dartmouth College. "The Duties of Literary Men to their Country, or the Character and Influence of the Patriot-Scholar," was his subject. It was a production of classical beauty, and gracefully delivered, yet lacking somewhat in depth of thought and energy of manner.

The College Commencement was celebrated on Thursday, being the one hundred and forty-eighth anniversary. The

CHRISTIAN SECRETARY

Poetry.

From the Episcopal Recorder.

The Holy Hill.

"Send out thy light and thy truth; let them lead me; let them bring me into thy holy hill." *Psalm 33: 3.*

Ache on, poor stricken heart, ache on,
Thy Saviour's heart hath ached before;
It is thy precious benison,
To bear. He bore.

They little cross of pain, now light,
Compared with that, my soul, he knew!
They little ills and cares how slight,
How nameless, few!

O, had this life, like summer day,
Shone brightly, soul! upon thy path,
From God than long had staid away,
A child of wrath.

But now a drooping, trembling thing,
Oft sorely smitten by his rod,
Thou comest, in thy grief, to cling
Closer to God.

Yet aching, suffering heart, be still—
Soon, soon shall life's short pang be over—
With its last pain it soon shall thrill,
Then—feel no more.

Then feel no more? Ah, no! no!
Then feel but peace and bliss alone;
Then feel what angels feel,—then know
Their joys its own.

O, that it now might rise and win
That conquest still to conflict given,
And garner up its hopes within
Its God—it's heaven.

Live sweetly with the holy dead;
Their presence know, their spirit share—
Think of their bliss, their pathway tread,
Their image bear.

O, thus with Jesus by thy side,
What are this earth's low griefs to thee?
Up, then! in God's high strength abide—
In him be free!

Free in the soul's unfetter'd flight!
Free in the love that wings its way—
Where all is pure—where all is bright—
Heaven's cloudless day!

Religious & Moral.

Future Changes of the Earth.

While the nations to whom such a possession has been given are yet sunk in ignorance, idolatry, and superstition, and are yielding only by imperceptible concessions to the laws which reason, and conscience, and revelation have enjoined; and while the empire of Truth and Reason—of Peace and Love, is seen only in the far distance as something to which we are making an inappreciable advance—the material world exhibits to us the same phase of transition, the same slow measured approach to some new conditions at which it is destined to arrive. The flood of life, which is now rushing from the crowded haunts of civilization in search of food or freedom, will in time spread itself over lands now preparing for its reception, and there will be no spot of earth from which the voice of gratitude and praise does not rise. The great features of the earth are doubtless permanently modelled. Its everlasting hills—its boundless continents—its swelling seas—and its mighty rivers, may be fixed and immutable; but its barren steppes—its innumerable deserts—its wilderness of wood and of sand, must yet smile with vegetation, and swarm with life. The diluvian wave may yet spread over arid plains the rich sediment which it bears. The volcano may yet cover with its erupted mud the very regions which it has scorched; and its lava stream may turn the irrigating current which it stems over the barren plains that have been scathed by its fires. The mighty forests on the Orinoco and Amazon, which now wave unseen, will yet become the coal-field of generations unborn; and the mass of vegetation which annually dies among its trunks—the verdant carpet which every returning sun withers on the savannas and plains of the west—and the very flowers which there blush unseen, will add their tribute to the greatest storehouse of combustion. The Condor of the rock, which no eye but one has described within its cleft of basalt, or upon its peak of granite; and the tiny Hamming-bird, whose brilliant drapery no eye has admired, will be consigned to the same mausoleum of stone, and re-appear in some future age to chronicle the era of their birth.

Let not the Christian Philosopher view these anticipations as at variance with the truths which he cherishes and believes. If the inspired Historian of Creation has withheld from us the eventful chronicles of the earth previous to its occupation by man, Inspiration has been equally silent respecting the revolutions it has yet to undergo.—Science has carried us to primeval times through long cycles of the past, to disclose to us views of creation at once terrible and sublime. It is our only guide to the events of the future, and whatever may be the catastrophes which it predicts, or the secrets which it may disclose, it can teach us no other lesson than that which we have already learned—"that the earth and the works that are therein shall be burnt up," and that there shall be "a new heaven and a new earth, wherein dwelleth righteousness."—*N. Brit. Review.*

Liquor in the Harvest Field.

Is it possible that Christians—members of the United Brethren, Methodist, Baptist, or professedly evangelical church, will still cleave to this barbarous, demoralizing custom? We had thought that on this subject the battle was fought and the victory won, and that none but the most ignorant and depraved would supply their hands with that which is so well known to be deleterious to health, life and morals. But we are sorry to learn that we were mistaken;

we hear that in some places those from whom we had expected better things—men who in other respects exert a good influence, stand in the way of the temperance reform by sanctioning the use of this poison, which has ruined more families and destroyed more lives than all the other poisons together. After this, we feel pained, grieved, horror-struck. We ask, is it possible that it is for want of light? Is there any corner of our beloved and enterprising Ohio so shut out from the light of truth on this subject as to think there is no harm in countenancing drunkenness? This we can hardly believe. We are aware that the prejudices of some, otherwise good men, have prevented them from reading and hearing lectures on this subject; but have they not the Bible, which speaks in thunder tones—"Woe to him that giveth his neighbor drink, that putteth his bottle to him?" Have they not eyes to see and ears to hear the evils of tampering with this deceitful, health, life and soul destroying agent? The great difficulty is, the want of a willingness to crucify the habit, the acquired taste; for it is a lamentable fact that nine out of ten of those who furnish it for others, and who oppose temperance principles, love to take a little themselves. Like slaves to any other evil habit, they try to think it beneficial to them, or that there is no harm in taking a little. They do not reflect that every drunkard now in hell, or on the way to that place of torment, began by taking "a little" for health's sake. Many who are now bending their course towards the drunkard's end, began their downward course in the harvest field, or at the raising or log-rolling. At such social and neighborly gatherings they have been taught, by precept and example, by pious parents and respectable neighbors, to take a little to keep up their strength, a little for cold and little for heat, until the web is wound around their youthful appetites, the taste is acquired, the habit formed, and they are moving with great velocity down the inclined plane to ruin.

Reader, are you a parent, a professor of religion, and an opposer of the temperance reform? Does your opposition arise from a love of liquor—do you use it—do you furnish it for those in your employ? If your own dear offspring should find a drunkard's grave, who will you blame for it? Do you say that you have used it for many years without becoming a drunkard? That may be; but are you sure that your children will have the same control over their appetites that you had? Do you not already perceive the evil growing on some of them? But should yourself and family escape, are you sure that you are not by your example making others drunkards—your neighbors and hired hands? Are you sure that none of these will rise up against you in the judgment, and say that you, deacon, elder, class-leader, exhorter, minister—you professed Christian, a good neighbor and citizen, have ruined me; when solicited to abstain entirely from the use of all that could intoxicate, I used your name as an example, and reiterated your arguments against temperance, until, ere I was aware, I found myself irrecoverably lost—lost by first taking a little. Dear reader, if you would avoid being the cause, directly or indirectly, of the ruin of a son, a friend or neighbor, cease to tolerate the use of alcoholic drinks. Cleanse your hands; put away the evil of your doings; delay not, but make quick and thorough work of it. Short of this we know not how you can maintain a consistent profession of the religion of Christ—religion that requires us to shun even the appearance of evil.—*Rel. Telescope.*

Nervous Excitement.

The effect of nervous excitement is illustrated in the case of Miss Martineau, in her late visit to the great Egyptian pyramid. The reader should be aware that Miss Martineau is very deaf, as to be unable to hear ordinary conversation without the aid of an ear trumpet. In describing her visit she remarks;

"I was unwilling to carry my trumpet up a snow-bank or a rail fence, don't go back, but push forward, or on one side, and go on. It is of no use to cry and lament; it will not help the matter in the least. Tears never leaped a stream, or dug through a mountain. Push ever, and keep pushing, and fortune is half made, and your immortality secured."

Hissing Noses.—The Rev. Thomas P. Hunt was once lecturing, when a number of rowdies, who were present, attempted to hiss him down. Mr. H., as every one knows, is not easily scared off the track, and instead of being intimidated by this goose-like method of argumentation, he addressed the noisy ones as follows:

"Who are those persons attempting to disturb the meeting? Who are they? Oh, I see now. They are some red nosed rascals, and they always hiss just so, when I dip their noses in cold water."

Mr. Hunt was never again troubled with hissing in that region.

TRAVELLING—POLITENESS.—We have in travelling, seen even children reflect in their countenance and conduct the haughtiness of their parents, and have been disgusted with it. We have also witnessed the reverse, and have been equally delighted.—A little boy sitting near us in the car, under a gentle prompting from a mother, the benignity of whose countenance, indicated the disposition of his heart, hastened to give a little ice-water to a companionless old gentleman a few seats from him, who appeared to be suffering with heat and thirst. The little act of kindness was done and forgotten by mother and child, when the potatoe—a pretty sure sign that the rot has fastened on the tuber, although only an occasional one is now found tainted. I

have several varieties in my garden, but what is singular, none of them have seed balls. The "Lady-Finger"—a small, long potato, with many eyes, better to bake than to boil—as I wrote you last year, is again free from rot. The potatoes of an Irishman near me are free this year, as they were last year, from taint. He planted about the middle of April, very deep, and attributes his success to this cause. What answers in one place, appears to fail in another. The disease of the potato is like the cholera—it comes and goes, no man knows whence, or whither. Its effects all see; but the cause appears to baffle all science and scrutiny. One region and kind of potato is free from it entirely, while in another district the same potatoes suffer by the disease. We did not here notice the taint and the first curling up of the vines until we had continued warm and dry weather for three or four days succeeding wet,—with sultry nights and heavy dews. Can the weather be a prompting cause?

This country is much better for grass than grain; although corn, oats, rye and barley, succeed admirably. For the yield of corn to the acre, the State Agricultural Report of 1846, shows this county to be the second in the State. The true policy, however, of the farmer, as proved by the late Col. Meacham, of mammoth cheese memory, is to pursue daily farming, for the New York market.

J. E. B.

NIAGARA OUTDOOR.—Among the cliffs of the Eastern Ghats, about midway between Bombay and Cape Comorin, rises the river Shiravati, which falls into the Arabian Sea. The bed of the river is one fourth of a mile in direct breadth; but the edge of the fall is elliptical, with a sweep of half a mile. This body of water rushes at first, for three hundred feet, over a slope at an angle of forty-five degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty more, into a black abyss, with a thundering noise. It has, therefore, a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the full; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join our Fall of the Genesee to that of the Niagara, and then treble the two united, and we have the distance of the Shiravati cataract! While we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain rill, compared with its Indian rival.—*Rochester Democrat.*

HINTS TO YOUNG FARMERS.—Make it a rule to read a little every day, even if but a single sentence. A short paragraph will often afford you a profitable source of reflection for a whole day. For this purpose your agricultural paper is admirably adapted. Keep it always within your reach, so that you may lay your hand on it any moment when you are about the house.

We know a large family that has made itself intimately acquainted with history, probably more than any one other family in the entire United States, by the practice of having one of the children, each taking a week by turns, read every morning, while the rest were at breakfast.—*Iowa Farmer.*

A Methodist and a Quaker were traveling in company, when the Quaker reproved the Methodist for their boisterous manner of worship.

"Why," said he, "we can take more pleasure in our private rooms of meditation, where we think of nothing worldly during our stay."

"Sir," says the Methodist, "if you will take a private room, stay one hour, and when you return, say that you have thought of nothing worldly, I will give you my horse," which proposal was accepted.

After the time had expired his friend asked him if he claimed the horse.

"Why," said he, "I could not help thinking what I should do for a saddle to ride him home with."

PUSH.—Keep pushing; if you run against a snow-bank or a rail fence, don't go back, but push forward, or on one side, and go on. It is of no use to cry and lament; it will not help the matter in the least. Tears never leaped a stream, or dug through a mountain. Push ever, and keep pushing, and fortune is half made, and your immortality secured.

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CHEMIST.—An Act regarding the taking of Oysters.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall not be lawful for any person who is not at the time an actual inhabitant or resident of this state, and who has not been for six months next preceding an actual inhabitant or resident as aforesaid, to take, raise, or gather any oysters, either on his own account and benefit, or on account and benefit of his employer, in any of the rivers, bays or waters of this state, on board of any canoe, flat, scow, skiff, boat or vessel; and every person who shall offend herein, shall forfeit and pay the sum of twenty dollars, one half to the treasury of the town where the offence was committed, and the other half to him who shall prosecute to effect. And the same shall be deemed a peddler.

LA FAYETTE S. FOSTER.—An Act relating to Peddlers.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That any person, not an inhabitant of this state, going from house to house, either on foot or otherwise, carrying to sell, or exposing for sale, any goods, wares, or merchandise, which are the growth or manufacture of any foreign country; or any jewel, plated ware, or essence; or any cotton, wool, silk or oil goods, [excepting only sewing silk, cotton and linen threads, wooden yarn, and stockings knit from such thread or yarn,] which are the growth, produce or manufacture of the United States, shall be deemed a peddler.

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